

The Lawfulnesse

172

O F

Infants Baptisme.

O R,

An Answer to Thomas Lamb

his eight Arguments, entituled,

The unlawfulnessse of Infants

BAPTISME.

And may serve also to the false minors,

and old out-worne Arguments in the late book of

C. Paul Hobson, till a more particuler and

compleat Answer come forth to anat-

omise the fallacies of the said Book,

entituled, *The fallacie of*

Infants Baptisme.

For who hath despised the day of small things, *Zac. 4. 10.*

The secret things unto Jehovah our God : but those things
which are revealed belong unto us, and to our children for ever,
that we may doe all the words of this Law. *Deut. 29. 29.*

By ROBERT PAGE Junior. Gent.

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Decemb: 46



To the Christian Reader.

Christian Reader,

If friends debate, but not abate
one whit of their affection: 'tis
one truth we aime at, therefore
we ought to strive for verity, not for
mastery, when truth is on the one side
discovered, & the other do condescend,
he is not so much conquered as con-
querer in yeelding. Ile not say much,
because he hath said little, aiming to
be short in my Answer, as he is in his
Arguments; desiring that when we
debate things in love, God who is
love, would reveale the truth unto us,
that we may know how to make choice
thereof for the good of us and our po-
sterity.

Thine in the fellowship of
the Gospel, R. F.



An answer to *Thomas Lamb*
his eight Arguments entituled,
The unlawfulness of Childrens
BAPTISME.

Master Lambe,

IN your Title Page, you quote severall
Scriptures, as first, Rom. 9. 7, 8. Gal. 3.
7. 29. which places prove indeed, that
none are spirituallly blessed, and have right un-
to the Covenant, but the spirituall seed. Yet this
will not prove, that a Church must baptize only
those who are internally spirituall persons,
(though none are baptized indeed but such.)
You know Simon, Acts 8. had outward Bap-
tisme, and so those Antichrists. 1 Iohn 2. 19.
were a while accounted Members of y^e Church,
till they left it and were discovered: so that
there is nothing against the baptizing of beleivers
Infants being in no such danger of hipocrisie as
false brethren are in. You quote Acts 8. 12.
where, upon profession of faith they were baptized
both men and women. Proselytes must come in
by acknowledgement and profession. So were
these admitted. This doth not then exclude the

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male

male or female Infants of such Prosolites from Baptisme, but sheweth the largements of the Gospel above the Law: That sealed a male; but this male and female. The other places, Acts 8. 37. & 10. 47, 48. & 11. 17. all tend to one end in their true scope, that is, to bring the Gentile, (sometimes a farre off) now neare, and that by profession of faith, even as the stranger under the Law, might come in, and be one with the people of the Jewes by acknowledgement, and voluntary subjection to the Law, Exod. 12. 48. and this the Parent, a stranger was to performe, and then his Infant was also admitted upon the parents voluntary manifestation of his desire. And the Churches of Christ are now by faith come into the Jewes state, and grafted in as they were broken off: as they were broken off, Ro. 11.

T. L.

I Come now to your Arguments; your first is. That which makes the traditions of men of equall authority with the Law of God, ought in no wise to be, Mat. 15. 6. Mar. 7. 7. But the Baptisme of Infants, though of beleeving Parents, doth so. Therefore that ought not to be.

Ans.

Hear we deny the minor, which you goe about to prove thus.

T. L.

That which is an action of religion performed and not one jot or tittle of the word requiring the same, that makes the Traditions of men of equall authority with the Law of God: But the baptisme of Infants, though of Beleevers, is an

action of Religion supposed, to bee performed, and not one jot or title of the word requiring the same: Therefore, &c.

Hear we deny your minor again; for we have the Covenant made with Abraham, and to all beleevers, Gen. 17. That God will be a God to them, and to their seed after them, explained in the second Commandement, That God will shew mercy unto thousands of them that love him and keep his Commandements. Therefore (Isa. 44. 3.) I will poyre (saith God) my Spirit upon thy seed, and my blessing upon thine off-spring; and they shall spring up as among the grasse, as Willows by the water courses. And Isa. 59. 21, this Covenant is renewed. My Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed (saith the Lord) from henceforth & for ever. Which Covenant was revived to Abraham, and confirmed by Christ, Gen. 17. 7. Rom. 15. 8. the Covenant being still one, Heb. 13. 20. though the typicall ordinances thereof be changed. And therefore were the Israelites nation called a holy seed, Exr. 9. 2. a godly seed, Mal. 2. 15. and were Circumcised, (saith of the Manda), drank of the Rock, passed through, and were Baptized in the Cloud and Sea: and these Ordinances are declared to be the same with our spirituall O-

Ans.

nances of Baptisme, and the Supper, 1 Cor. 10.
 1, 2. The Gospell also declareth that yong chil-
 dren [Infants] were brought to Christ, and he
 gave them imposition of hands, Luke 18. 15.
 Mar. 19. 15. And [little children] proposed as an
 example, and patternes of imitation to the very
 chiefe of the Church-members, Mat. 18. 2, 3, 4.
 1 Pet. 2. 2. & Mar. 19. 14. & Mat. 10. 14.
 Christ would not have little children kept from
 him, for of such is the kingdome of heaven. And
 Peter saith, Act. 2. 39. The promise is to you,
 and to your children, whom Paul calleth, holy
 Children, 1 Corin. 7. 14. in relation to Etra.
 And the Gospell (prophecie) of Zachary is, that
 the streets of the City shall be full of boyes and
 girles, playing in the streets thereof. And Act.
 2. 17. God is said to poure out his spirit upon
 all flesh. The beleeving Gentile by faith being
 engrafted, and his seed with him into the same
 stocks and stave, out of which the Jew by unbe-
 leefe is broken off. See Rom. 11. 19, 20, 21. As
 may also appeare by comparing, Exod. 19. 5, 6.
 Deut. 10. 14, 15. with 2 Pet. 2. 9. Rev. 1. 6.
 where the Saints Titles and expressions are ap-
 plied to the beleeving Gentile, as they were to
 the beleeving Jew. Can any man then forbid
 water to these (children of promise.) who have
 received the Holy Ghost as welll as wee, Act.
 10. 47. John Baptist understood their right,
 when there went out unto him all the land of
 Judea,

Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sinnes, Mark 1. 5. Now that it was ordinary for the Parents to carry their children with them, appears by those two examples of the five thousand men, besides women and children, fed with seven loaves, Mat. 15. 38. And the Churches bearing Paul company with wives and Children, Acts 21. 5. If you say children could not confesse their sinnes, and professe repentance therefore were not baptized; Answer, This will not be granted, seeing submission to Baptisme was it selfe a Confession of sin, and profession of Repentance; as Circumcision made men debtors to keep the whole Law, Gal. 5. 3. which no Infant could promise by word, but his submitting thereto was his bond. And as John Baptist, so likewise Christ himselfe also, by his Disciples, Baptized the Children, that came or were brought unto him. As appears by that large testimony, That he baptized, and all men came unto him, John 3. 26. which compared with John 7. 22, 23. Yee on the Sabbath day circumsise a man: If a man on the Sabbath day receive Circumcision, John 16. 21. For joy that a man is borne into the world, Gen. 4. 1. I have gotten a man from the Lord. All which doth shew that children were usually called men, and so not excluded from Christs Baptisme.

Your second argument is; Every affirmative T. L.

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command

command of Christ hath its negative; so that whoever Christ hath commanded to be baptized, ought so to be; and all others prohibited. But the affirmative command of Christ to his Apostles, is *Matth. 28. 18.* That they should teach all nations, baptizing them, (that is, those that are taught either by themselves or some other) therefore the Apostles were prohibited from baptizing any that were not first taught.

Ans. The minor of this Argument hath some defect in it; the commission here being urged in a other manner then the word in the originall will beare, for it is not so to be translated, Teach all nations: but *Mat. 28. 19.* Make all nations Disciples, baptizing them, &c. ver. 20. teaching them. And here is indeed a negative command, not to baptize any but Disciples, And this blames those who baptize the Infants of them who are not visible Disciples: but here are two things to be considered. First, whether belcevers Infants are not Disciples of Christ, as the Jews Infants were Disciples of Moses, the Spirit using the same word, which it doth here of Moses Disciples, *John 9. 28.* who were sealed with Circumcision, as Christs Disciples with baptism, (and the belceving Gentiles also, being in the same estate with the belceving Jew as was proved before.) Secondly, if an unbeliever be baptized with water before he belceveth, and after come to belceve, and to be a Disciple, whether he

must

must be baptized again? And for this, whether there be any word in Scripture to warrant a second baptizing with water into the name of Christ: For my part I know none: but this I know, that wee must practise nothing without warrant: So that this argument and your other, thereupon, which you frame thus: (If the Apostles were prohibited in the negative of Christs command touching baptisme, from baptizing any that were not first taught, either by themselves or some other, then ought not the Infants no not of beleevers to be baptized, because none can know them to be taught, seeing they make no profession of faith and repentance: but the Apostles were prohibited from baptizing any that were not first taught in the negative of Christs command touching baptisme: Therefore the Infants of beleevers are not to be baptized.) will hold well against those that are not made Disciples, but not against Infants as not taught, and the commission being to make Disciples, all nations and baptize them, must needs lead to baptize Infants as a part of them.

Your third argument is? That which overthrowes the nature of the covenant of grace, ought in no wise to be. But the baptisme of Infants, though of beleevers, doth so. Therefore &c. Here we deny the minor, which you seeme to prove thus: That which is administered upon a supposed interest in the covenant of grace, without faith in the person so interested, That overthrow

T. L. 3.

Answer.
T. L.

throws the nature of the covenant of grace, because persons have interest therein no otherwise then by faith, *Rom. 4. 16. Gal. 3. 9. 29.* any thing else concluded so, makes the promise or covenant void, *Rom. 4. 16. Gal. 3. 18.* But the baptism of Infants, though of believers, is administered upon a supposed interest in the covenant of grace, without faith in y person so interested, *viz.* the faith of their parents. Therefore the baptism of Infants, though of believers, overthrows the nature of the covenant of grace, and consequently ought in no wise to be.

1 Ans. Your minor here is denied, as being quite contrary to the nature of the covenant of grace: for y doctrine of the covenant is, that God of his free grace hath made a promise of grace & life to all his elect, upon whom he will shew mercy, *Ro. 9. 18.* And that before they have done good or evil, while they are enemies, reconciling them to God by the blood of his Son, *Rom. 5. 10.* and loving them with an everlasting love, not that they believed or loved him, but that he loved them first, *1 Joh. 4. 10. 19.* And this love he in time manifests, taking his Abrahams, out of the land of the Chaldeans, *Act. 7. 3.* his Israel out of Egypt, through the red Sea, *vers. 36.* and his people from the world, *Joh. 9. 14.* into fellowship and union with the Father and the Son, & communion of the Spirit, *vers. 21, 22, 23.* And thus God taketh a nation out of a nation, *Deu. 4. 34.* to be a chosen generation, a royal priesthood

hood, an holy nation, a peculiar people unto him
1 Pet. 2. 9. *And the Spirit, in this spirituall
house, be hath promised to be powred out upon
all flesh both young and old, Act. 2. 19. The
very children being holy, 1 Cor. 7. 14. because
children of promise, Act. 2. 39. having their sins
forgiven for Christs name sake, 1 John 2. 12.
Therefore are they to be baptized into Christ,
because they have visibly put on Christ, Gal. 3.
27. And are distinguished from the world, in
being the children, not of the world, but of a be-
leever; when God draws a people from the world
into fellowship with himselfe, their little chil-
dren are distinguished from the world, as so ma-
ny perfecters of the praise of God, Matth. 21. 16.
and are owned freely in his Son Christ before
faith or workes manifested actually in their
owne persons. Those who deny the Infants of be-
leevers thus to be in Gods visible house, must ne-
cessarily hold justification not to goe before actu-
all faith, which is Arminius tenet, or deny origi-
nal sin; or conclude al infants damned, or else that
those who are saved, are saved some other way
then by the Gospel. The places you quote, meane
no other justification by faith, then imputation.
Faith to take hold of free grace, was required in
the Jewish parents, even in Circumcision, as ap-
pears by Deut. 10. 16. & 30. 6. (without which
the Circumcision outward was nothing) and the
like for baptizing of beleevers Infants, the Jew
with in, Rom. 2. ult.*

Your

T. L. 4. Your fourth argument is: That which overthrow the nature of Christs true visible Church ought in no wise to be. But the baptisole of beleevers Infants doth. So therefore, &c.

T. L. The minor is denied, you frame an argument
Answer. to prove it, thus: If the matter of the Church be only regenerate persons, and the matter of the visible Church, such only as appears so by their profession of faith & repentance; Then to baptize Infants, is to contradict this, and to overthrow the nature thereof, seeing they are born in sinne, & make no appearance to the contrary; but that they so remaine. But the matter of the Church are only regenerate persons, Joh. 3. 3. 5. And the matter of the visible Church only such as appear so by the profession of faith and repentance Ro. 8. 15. 1 Cor. 4. 15. Therefore to baptize Infants though of beleevers, is to overthrow the nature thereof, & consequently ought in no wise to be.

I Answ. Your minor is not proved, but begged, but we have proved the Infants of beleevers to be a part of that nation taken out of a nation Dent. 4. 34. The little ones whose sins are forgiven. 1 Joh. 2. 12. Holy children, 1 Corin. 7. 14. Children of promise, Act. 2. 39. &c. Of such is the Kingdome of heaven saith the King himselfe, Matth. 19. 14. Therefore very meet to be of and in the spiritual visible Church: and in their distinction from the world, being beleevers Infants profession of faith and repentance may be appro-

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priated unto them visibly: as the Jews circum-
cission inward, without which Paul saith, It was
not circumcision that was outward in the Flesh,
Rom. 2. alt. but that of the heart, the answer of
a good conscience saith Peter.

Your fifth argument is: That which makes
religion subsist in the deed done now in the time
of the Gospell, ought in no wise to be, Phil. 3. 3.
John 4. 23, 24. But the baptisme of Infants,
though of beleevers, doth so, Therefore, &c.

Ans. This minor is denyed, your argument
for prooffe of it is this: That which is an action
of religion done, and no faith in the person of
the doer, required in doing of that thing: that
makes religion to subsist in the deed done. But
the baptisme of Infants, though of beleevers, is
an action of religion performed, and no faith re-
quired in the person of the doer, in the doing of
that thing. Therefore, &c. *An. The minor is*
denyed: Beleevers Infants are visibly in Gods
decree in the Kingdome of heaven, Mat. 19. 14.
Having the seeds of faith, without which they
cannot please God, Heb. 11. 6. And the Spirit
of Christ, without which they are none of his.

Your sixth argument is, That which reviveth
Judaisme, and so denyeth Christ to be come in
the Flesh, ought in no wise to be, 1 Iohn 4. 3.
2 Iohn 7. But the baptisme of Infants, though
of Beleevers, doth so. Therefore, &c.

Ans. The minor is denyed, your argument
for

T. L. *T. L.* for prooffe thereof is, That practise which is grounded upon the Typicall seed, which typed out Christ the true promised seed, and ceased at his comming. That practise now in respect of the ground of that practise, reviveth Iudaisme in the type, and denyeth Christ the truth of the type to bee come in the Flesh. But the baptisme of Infants (though of beleevers) is grounded upon the typicall seede which typed out Christ the true promised seed, and ceased at his comming, Gal. 3. 16. 19. Therefore, &c.

Answer. *Ans.* The minor is denied. The practise of baptizing of the Infants of Beleevers, is grounded upon the gracious covenant of the Gospell to all the children of God. Out of which if all Infants visibly are, then either they are all saved without the promise, or damned for want of the promise.

Your seventh argument is,

L. 7. That which makes the world and the Church all one, & confounds the distinction that ought to be betweene them, ought in no wise to bee. Col. 4. 5. 1 Pet. 2. 12. 2 Col. 2. 20. 2 Cor. 2. 6. 15.

But the baptisme of Infants, though of beleevers, doth so. Therefore, &c.

T. L. Your minor is denied: your Argument to prove it is; Those who administer the speciall priviledge, and ordinance of entring persons into the Church; from common causes which do belong unto the world, as well as to the Church, doe

doe make the world and the Church all one, and confound the distinction that ought to bee betwixt them.

But to Baptize Infants, though of Belcevers, is to administer the speciall priviledge, the ordinance of entering persons into the Church, from common causes, which doe belong unto the world, as well as to the Church; to wit, the generall offer of promise, *Matthew. 28. 19. Acts 2. 39.* which is to be offered to every man and woman in the world, *Mar. 16. 15.* or else being borne of beleeving Parents, which agrees to *Ismael & Esau*, as well as to *Isaac & Iacob*, and all in this respect being but flesh borne in sinne, and children of wrath, *John 3. 6. Psal. 51. 5. Eph. 2. 3.* Therefore, &c.

In this minor is considerable what is the ordinance of entering persons into the Church? and that properly is not baptism, but the uniting of the members of one body by one Spirit, to walk together under one Lord, in one faith, Eph. 4. 4, 5. Whence Baptisme and all other ordinances flow; for we baptise not to bring into the Church, but because he is in the Church; therefore we baptise, (The visible Church being generally considered) so that the minor is flatly denied. And as for common causes, do you account it so comon to be a beleevers childe, when Paul counted it as a priviledge to Timothy, that he continued in the same faith which dwelt, first in his grandmother Lois, & his mother Eunice, 2 Tim. 1. 5. And so was borne of beleeving parents. But Ismael and Esau had that, as well as Isaac and Iacob. What then? Is it therefore such a common cause with the world, as therefore beleevers Infants must not be baptized? Then likewise none must be baptized upon profession

of faith : *Seeing* Simon, Act. 8. 13. *Beleeved*, made an outward profession) and was baptized, *though* in the gall of bitterneſſe, and in the bond of iniquity, v. 23. *Demas* for al his professions, forſook Paul, and embraced the preſent world, 2 Tim. 4. 10. *Phigellus* and *Hermogenus* turned away from Paul for all their professions, 2 Tim. 1. 15. & Ch. 3. v. 5. *The whole world* are under a profeſſion or forme of godlineſſe, but have denyed the power. *Becauſe* therefore profeſſion may agree with the world, as well as with the Saints, will you therefore baptize none upon it? *This is* ſtill a very poor argument, like your former before. *So is* your laſt argument, to which I come; which is,

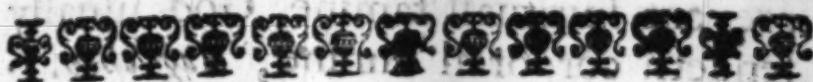
T. L. That w^{ch} unites perſons with the church of Rome, & Papifts, ought in no wiſe to be, Rev. 18. 4. But the baptiſme of Infants, though of beleevers, doth ſo. Therefore, &c.

Anſ. *This minor is denied, you argue to prove it thus,*

T. L. Whereſoever the baptiſme is one, the Church & people is one. But the Papifts & Romes baptiſme is one with the baptiſme of Infants, though of beleevers. Therefore, &c. *This minor is very falſe* again. Now you ſtill prove it as ſlightly as you did the former, thus; *Becauſe* they baptize Infants? *Is this a good conſequence?* The Papifts baptize Infants, therefore we muſt not baptize Infants. *Then take theſe with you alſo:* The Papifts read Scriptures, therefore we muſt not read Scriptures. The Papifts hold it lawfull to pray, therefore we muſt not pray! will not this be good ſtuffe? I end.

The Lord teach us better arguments for the truth then you have brought heer, & unite our hearts in every truth of the Goſpel.

FINIS.



Motives to perswade people
 to abstain from one meals meat in
 a week, and to give the value thereof
 unto the Trustees for propagation of
 the Gospel: especially for maintaining
 hopefull poor Scholars at
 the UNIVERSITIES.

septemb. 15th 1646
 I.

THere wanteth in England
 and Ireland at this day
 more then fifteen thou-
 sand Preachers, as will ea-
 sily appear, if the unwor-
 thy be all put out, and the numbers
 of Churches, Chappels, Noble Families,
 Armies, Navies, forraign Plantations,
 and where Merchants have setled tra-
 dings, be all reckoned up.

2.

When people use not the means to
 A pre-